

# THE C.H. DOUGLAS CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

The Brief for the Prosecution.

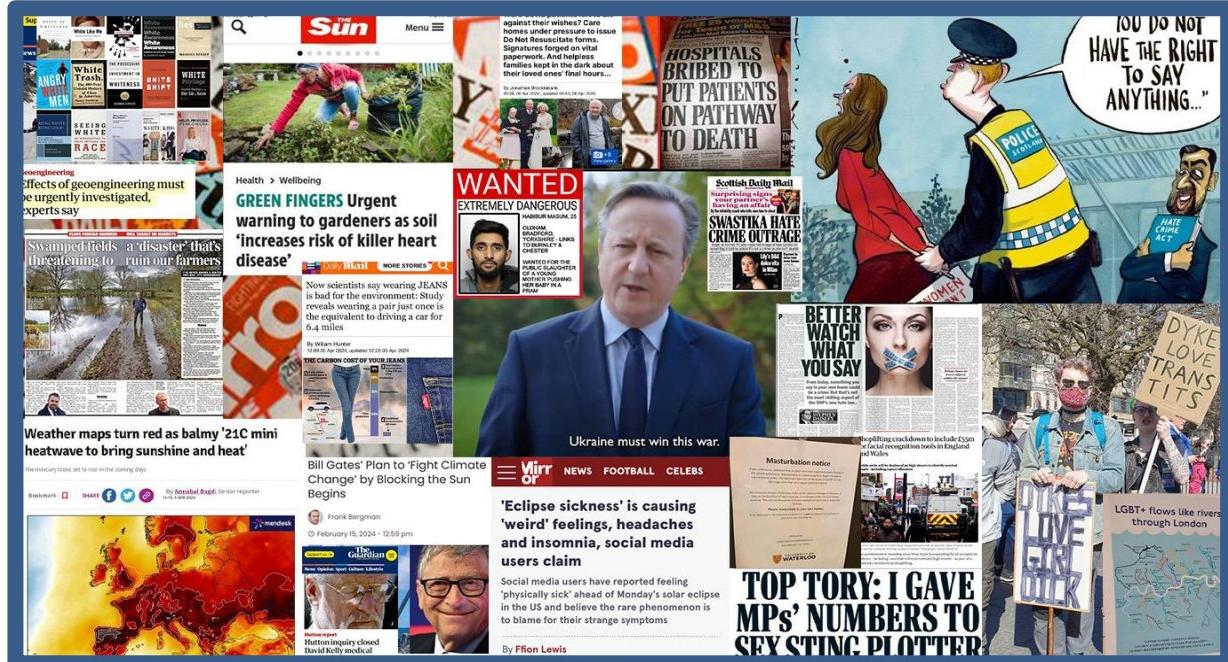


BY THEIR FRUITS YE SHALL KNOW THEM.

Below: The Banqueting House, Whitehall, London, 1619-22. This Palladian hall of state was commissioned by King James VI and I and designed by Inigo Jones for royal receptions and performances of masques.



# FROM WEEK TO WEEK



It is not necessarily those lands which are the most fertile or most favoured in climate that seem to me the happiest, but those in which a long struggle of adaptation between man and his environment has brought out the best qualities of both; in which the landscape has been moulded by numerous generations of one race, and in which the landscape in turn has modified the race to its own character.'

—T. S. ELIOT, *After Strange Gods.*

## THE NON-MATERIAL NEEDS OF THE NATION

1937 and 1942

By R.G. Stapledon

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I have always felt that what we need in all the great problems of the day are the methods and attitude of mind of the real engineer. The engineer is before everything a man of action; he does things and he creates things. What is more, he does things on the basis of such practical knowledge as is already available, he is not for ever bothering with ultimates he is concerned with problems that have been predefined with a view to achieving a definite purpose and a definite human purpose.

The ordinary scientist, frequently through no fault of his own, is too often confined to the mere part of a great problem which he is perhaps compelled to approach out of its natural context, and without any reference to human context—yet there must always be human context. The scientist who approaches every problem both great and small largely as a means of search for further problems can never be finished with his ultimates, and therefore it perhaps follows that if he is a good scientist he will be precluded from being a man of action.

For my own part I should never have improved a yard of ground if I had been a good scientist, and if I had waited on the ultimates.

I cannot begin to explain, nobody can, anything more than a fraction of the biochemical ultimates of the soil. But I know from my experiments and trials when I do certain things I get certain results, and that is quite good enough for me. By that much I am an engineer, for I endeavour to convert into action such knowledge as I possess, and such knowledge of ultimates as I can lay my hands upon.

Where the land surface of this country is at stake we have an engineering problem of the first magnitude. There has been so much uncoordinated and unpremeditated action—both anathema to the engineer—that one fears that those of us who at once love the land and are imbued with the spirit of the engineer are already fighting for a lost cause.

The engineer and the man of action are concerned always much more with fundamentals than with ultimates. Nothing is perhaps more surprising than the engineering feats that are possible and have been accomplished without any profound knowledge of the sciences, but always the fundamentals must have been very clearly understood.

Any act of man conducted for the benefit or glorification of man can, however, only be fully successful if amongst the fundamentals which the engineer and the architect, equally with the social reformer, take into consideration are the attributes of man himself.

This I believe to be of transcendent importance in everything to do with making plans which will have any relationship whatever to the use that will be made of the land surface of this country. We can only hope to plan to national advantage if we make ourselves fully conversant with all the fundamentals upon which, with which, and for which we propose to build.

Where the land is concerned what are the fundamentals, and with what materials are we to build? The fundamentals, I stand convinced, are not material, they are spiritual. When I say spiritual I mean little more than non-material, something that is not food, is not houses, is not roads or railway tracks, is not factories, but something different from that which most of us regard as the chief contribution of our land surface to the well-being of the nation. When then I say spiritual I really mean biological: the vital, living, and essentially individual part of each and every man, the part which each of

us shares with all living things, not our robot characteristics which are peculiar to man and which if not properly vitalized can only lead to degradation.

When I ride my pony over the Welsh hills I realize how much of sympathy there is between that pony and myself, and in all kinds of subtle ways my pony is always demonstrating the excellence of her memory—and memory is the stuff of which emotion is made. Dogs are uncannily emotional. Animals in some strange way are in harmony with the universe, they are happy and enjoy themselves, modern man is not in harmony with his man-made environment, and is not happy, and does not enjoy himself. Last summer I spent hours and hours watching seagulls on the Cornish cliffs, and for weeks on end. Seagulls are extraordinarily responsive to changing weather conditions, and they are in perfect harmony with the ever-changing environment, while to watch seagulls going off singly on their joy flights is to witness individuals (life units) seeking relief, in the unadulterated enjoyment of being alive, from the enervating influences of mass psychology.

In the biological sense we share an enormous proportion of our attributes, and of our human attributes, with the animal world—our emotions and assuredly some rudiments of our intelligence, for dogs, ponies, and seagulls are not fools. Intellect, in the higher meaning of the word, is what is always claimed as being distinctive in man; he is not, however, primarily an intelligence, he is a system of interests and so in essence is the animal. Animals are 'interested' in their needs. As I have said elsewhere we, like the animals, have evolved not from a chemical retort, not from a laboratory or technical process, and not under the atmospheric and psychological influences of great cities. It would seem to me, therefore, to follow that we have to satisfy the human and the pre-human, the mental and the pre-mental sides of our natures, and it is surely the merest platitude to assert that man cannot be

balanced, satisfied or wise if he lives wholly in an environment the product of his own brain. Man is of 'unlimited capacities', that is true, but because his capacities unlike those of the animals go so 'far beyond the limits of the morphological-physiological pattern of his life history' that is no reason, despite his infinitely more complicated sphere, why he should not learn to understand himself and consciously react to his own aptitudes and limitations with the same innate wisdom as that with which animals are compelled so to react.

Wisdom, however, is something that comes to men rather than something that can be learned from books or from other men. It has something to do with the pattern of life in the universal sense.

Something that can be dimly grasped at through meditation, and the hurly-burly of the modern world favours not meditation. Something that can be dimly felt through the contemplation of natural phenomena and natural beauty unspoiled by man and in places remote from cohorts and battalions of mankind. Man to be himself, to understand himself, must sometimes escape from man and mingle humbly, freely, gladly with other living things and with the universe—without thought, without inquiry, and in the total absence of any jarring note and far removed from anything that is in bad taste.

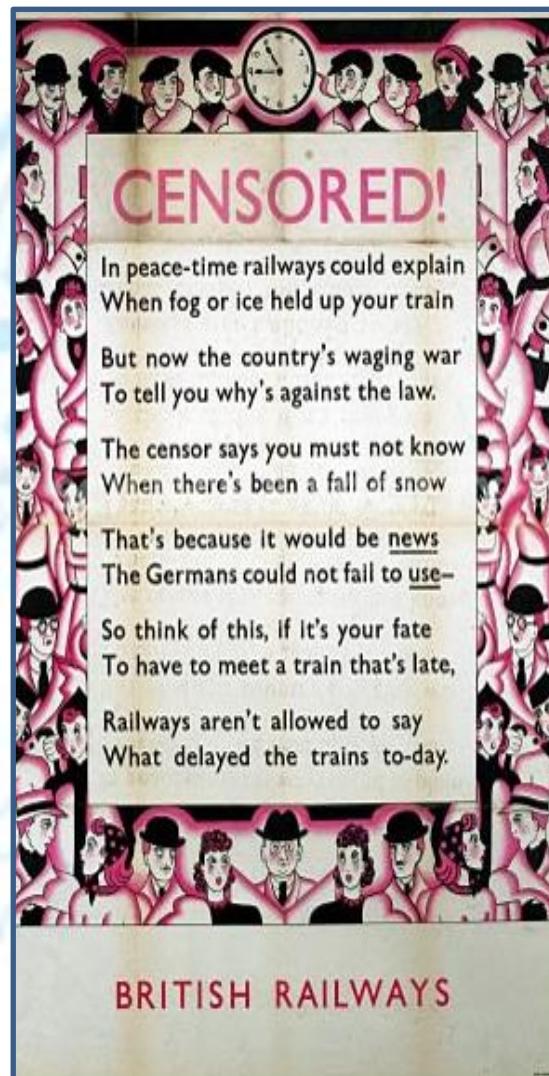
To read D. H. Lawrence critically (for the moment I am thinking more particularly of his *Psychoanalysis and the Unconscious* and his *Fantasia of the Unconscious*), and to read say Professor Macmurray (in *Reason and Emotion* for example), and also to read the modern psychologists, and to read them all contemporaneously, is to be struck by two facts. They all come to very similar conclusions relative to fundamentals; although in different words they all keep saying the same things and they all, at least so I think, miss the major implication of their own philosophy.

Lawrence declares 'we are too mentally domesticated'—to this Macmurray says hear! hear! for me when he deplores our failure 'to educate our emotional life'—both in effect tell us that the intellect itself cannot be a source of action. Both Lawrence and the psychologists tell us that it is good for young children to associate with their fathers, to be set little tasks, and to be set those little tasks out of doors.

Is it not obvious that Lawrence, the philosophers and the psychologists are all driving at the same thing, and it is extraordinary that not one of them says 'in some degree seek out the land and associate in at least some degree with nature uncontaminated and unspoiled'. How else is man to feed his pre-mental sides and to ensure that the branches of his intellect are sustained by emotions whose roots draw their nourishment from sources that are natural, pure and utterly devoid of perversion. If man has not evolved away from his pristine needs in the matter of foods is it reasonable, or sane, to suppose that he has evolved away from his pristine needs where his emotions are concerned?

If we would understand life, and the needs of life, it is to literature that we should turn rather than be unduly carried away by the extravagances of modern physiologists and biochemists. T. S. Eliot has said that poetry should embody a man's reaction to his whole experience, and I think it would be safe to say that what the poet is, or should be, *in excelsis*, the ordinary man must be in some small degree if he is to be normal, for as Professor Garrod has said, 'it is to the poetry in them that men and nations for ever owe the renewal of their youth'. To-day men are too immersed in detail, too taken up with machines and machinery to react to their whole experience, and man cannot so react unless he is in tune with himself. The modern city man cannot be in tune with himself, because the feeling for rhythm is as old as life and reaches far below

'conscious levels of thought'. The rhythm for which we yearn, unknown to the masses of us perhaps and which alone can satisfy, is not the intellect-made din and screeching of modern streets and factories, not the hum even of a moderately placid machine, but the sounds of nature, the sea on the shore, the babbling brook, the wind in the willows.



## THE ZIONIST MOVEMENT

### “THE AWAKENING.”

By Norman F. Webb.

“He that pilots to be the only figure among cyphers is the decay of the whole age.”

Francis Bacon.

**W**ith the threat of “Technical Peace,” along with all its tremendous problems, assuming visible proportions on the international horizon, I think we should attempt to get some general idea at least of one of the most, if not *the* most vital issue that will be presented to us; and that is, the question of political Judaism, the effective spearhead of which is wrapped up in what is known as the Zionist Movement.

We are likely to make most headway in dealing with anything connected with the Jewish race, if we face certain facts concerning it as our starting-point, and accept them without rancour. The Jew, notwithstanding the inhuman treatment his behaviour has evoked all down the centuries, is a human being, and the problem he presents, no matter how exaggerated and acute it is in his case, is only an accentuation of something common to humanity. To Nature, the Great Physician, and from the standpoint of perfect balance, we are all of us more or less “pathological cases.” Where the Jew differs from the rest of us is in presenting a case of collective racial neurasthenia. It should not be necessary to elaborate this point. We are all familiar with individual cases of neurasthenia; we have noted its exaggerated touchiness and egotism, the rapid reaction from one extreme to the other, and above all the persecution mania which makes every event appear like a threat to existence.

We all know what a tragedy it is, and how upsetting, not only for the individual concerned but for the whole household, when one member gets, so to speak, on the wrong foot in the Dance of Life. It is obvious, when

the same thing happens to a race, and that race is dispersed as the Jews are, throughout all the civilised nationalities of the world, that the tragedy and the upset will be exactly the same, only swelled to international proportions.

That I think, is the chief conditioning fact as to what is popularly known as “the international situation.” And when settlements and adjustments come to be made after the present military phase of world affairs is over, all signs indicate that there will be a tremendous resurgence of the “problem of Palestine,” and that it will dominate, and colour, and distort the situation out of all geographical and national proportions, as it did during, and at the end of the 1914-18 phase.

All the more reason, then, to have some general idea of what constitutes Zionism—its background and history and if possible its implications. Has the British House of Commons, one wonders, any clearer attitude to the matter than it had in 1918, or does it still oscillate between a gentlemanly Anti-semitism, and sentimentality of the type represented by the late Lord Wedgwood? Has British statesmanship learned anything in the intervening years, or are Churchill and Eden still where Lloyd George and Balfour were then? Lloyd George imagining he could intrigue, and ally himself and his country, with the International Jew and come out unscathed; and Balfour, the sentimentalist, with, as he imagined, detached, experimental sympathetic interest in the Jewish problem. Has England learned anything during this last unhappy quarter of a century? It is profoundly to be hoped so.

What *is* Zionism and the Zionist Movement? Ostensibly it is the organized desire and need of the Jewish race for a National and Territorial Home. Were that all, there could be no justifiable opposition to it, except that its realisation in the specific manner demanded by the Jews involves the territorial rights of another nation—the Arabs. It is hardly possible, however, in view of its history, that

the Movement represents no more than that. So leaving the matter there, let us glance at the origin of Zionism in its present form.

It is of comparatively recent growth. Officially it dates only from the First Zionist Congress held in Basle in 1897 when Theodore Herzl was elected first president. That event, however, according to L. Fry, was the co-ordination of a number of more or less similar movements in different countries under the same impulse. She cites five founded between 1864 and 1869, beginning with *the Brotherhood for the Awakening of Slumbering Jews*, in Moscow, and including the Alliance Israelite Universelle, at Paris. The common object was to warn Jewry of the danger of racial extinction, through the natural process of assimilation by the Gentile nations. Nineteenth Century humanitarianism and enlightenment, it appeared, "threatened" to solve the abstract Jewish Problem by absorption into the Gentile body politic—the only reasonable way of escape it would almost seem open to those who, for whatever reason, elect to have no body politic of their own. That it would be the only happy solution for the individual Jew, there can be little doubt; though how the Gentile economies would stand the meal is, of course, another question.

However, with those who control any considerable association of individuals, and in proportion as they are not its openly declared (democratically elected) heads, the inevitable tendency is for the interests of the individuals composing the association to come second—and often a very bad second—to the preservation of the association, the Kollektivismus, to give it its ugly continental name. This is one of the innate weaknesses of dictatorship or centralised control, and when it is allied, as it is in die case of the Jewish race, with Occultism; where the national organisation is on the lines of a Secret Society, in which the policy of the high-ups is completely hidden (occult) from the low-downs and even the middles, the weakness is

fatal,—to individual happiness, that is. What we are dealing with here is of course just human nature, and it constitutes the comprehensive and imperative reason for keeping Collectivism—all excessive centralisation really, and "Socialist" theory—strictly in its place. The safety of democracy, on the other hand, lies in its comparative unsecretiveness. if there is corruption, as there must be, it is more or less open and winked at. That is deplorable, of course, from the point of view of the doctrinaire, the puritan, but it does allow the decomposing gases to get away and serious explosions are thus avoided. Continentals never can understand Anglo-Saxon cynicism because they are incapable of appreciating the above natural fact.

This urge towards self, and racial preservation among the members of the Jewish Kahal, or 'Council, during the latter half of the 19th century, which was signalled by the sudden appearance of these widely dispersed but politically similar organisations, such as the Brotherhood for Awakening the Slumbering Jews mentioned, was closely followed by "events" calculated to remind the rank and file, should they be liable to forget it, of their racial distinction.

Whether one regards the suggestion as far-fetched or not, one must admit that the most effective means to that end were undoubtedly Gentile "anti-semitism" and persecution.

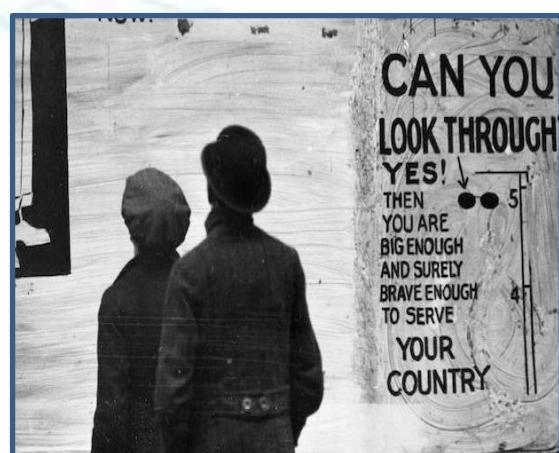
However it arose—and the assassination of the Tsar Alexander II in 1881 was one immediate cause,—a wave of pogroms and persecution swept Eastern Europe at this time, and in Russia in particular the plight of the individual Jew was desperate. To quote from a book by an ardent Zionist,! referring to this Russian situation: "Hints were given from high places that the-Western frontier was open... and seized by a mass psychosis, and impressed by *the ominous Utterances of their national poets,*" (my emphasis) "the Jews began the greatest migration in their history. Between 1880 and 1913, 2,359,476 Jews arrived in the

United States... In 1880 there were in America about a quarter of a million Jews, mostly of Sephardic and German origin. Today there are almost 5,000,000. The rise of the Russian Jew in America in such a short period is one of the most amazing phenomena in history... The same story repeats itself, though on a smaller scale.... in England, Canada, South Africa." In this period of tension and turmoil arose Theodore Herzl. As a foreign correspondent of the Jewish-owned Viennese paper, *Die Neue Preie Presse*, in Paris, he reported the Dreyfus case, which it is said, "made a Jew of Herzl." His book, *The Jewish State*, was published in 1896, and the next year saw the First Zionist Congress. Between that date and the first phase of the World War, the battle of Zionism raged, not against the Gentile, however, but among the Jews themselves. The Western, mainly Sephardic Jews, whose theory and inclination regarding the problem of their race was termed Assimilationism—Gentile absorption,—being not so badly off, particularly in England and France, were naturally enough for letting well alone. But the size and squalor and acuteness of the "problem" in Eastern Europe, and the streaming westward exodus from Russia and Poland, proved too much for the theory of Assimilation. In the end the Zionist won out, with the help of Kaiser Wilhelm's battalions, and Zionism as an active political organisation, with a usefully appealing exterior—a National Home for the outcast and the homeless—was established.

There can be no doubt, I think, as to the astuteness of the move, of the Movement. It holds, of course, no real solution of the Jewish problem in the Gentile sense, which is the assumption that some decent compromises must be found; some mutual reconciliation of the respective position of individual Jews and Gentiles living together on this globe, such as the theory of Assimilation propounds—whether we agree with it or not. There is no compromise in Zionism; its success, from the point of view of its instigators, is the absolute

supercession of Gentile policy *everywhere* by Jewish policy. Here is a useful definition of Zionist aims from the pen of Professor Brodetsky of Leeds University, and a member of the original British Committee of the Movement, which appears in a very useful symposium,<sup>1</sup> contributed to by the majority of present-day leaders of Zionism in Britain. "Reduced to its uttermost limits of simplicity," says the Professor, "our policy contains two principles: civic equality in all lands and free national life in Palestine." There is- more than a hint there of the Atlantic Charter, or of its origin. It will be seen, however, that the Zionist demands, like those of all abstractionists, are for two incompatibles.

For the Jews, being internationalists—"civic equality in all lands"—are committed to regard the entire world as their "home," actual and potential, a fact which automatically debars them from the geographical and physical reality of a National Home. Palestine, therefore, to the real instigators of Zionism, is intended to be no more than a window-show, —no real home in the sense that no doubt a number of sincere and enthusiastic Jews regard it,—but a H.Q. from which to conduct the International Campaign. It would look as though there were every reason for the Awakening of the Slumbering Jews, but not quite in the sense intended by the promotor of the original Brotherhood.



# THE BRIEF FOR THE PROSECUTION

## By C. H. DOUGLAS

### CHAPTER

### CHAPTER XIII

**S**peaking in the Canadian House of Commons on February 2, 1944, Mr. W. F. Kuhl, M.P. (Social Credit, Jasper- Edson) quoted from the Speech from the Throne as follows: "Such a national minimum (of social security) contemplates useful employment for all who are willing to work." The curious resemblance to a P.E.P. manifesto is noteworthy.

**C**ommenting on this paragraph, and others to the same effect, all of which are similar (even in literary style) to official statements of policy appearing simultaneously in every Dominion of the British Empire, as well as in Great Britain itself, Mr. Kuhl said: "I have yet to hear any individual, either on the Government side or on the opposition benches, indicate what he means by full employment... Why do we have an economic system? Judging from most of the speeches I hear both in and out of the House, the complete purpose of an economic system is to keep people at work... I wish to dissent completely from that point of view... I assert that the purpose of an economic system never was, is not, and never will be that of providing jobs... the only sound, sane, sensible, logical and legitimate purpose of an economic system is to provide the maximum amount of goods and services with the minimum of work and trouble... it is not "work" that anyone objects to, much; it is being compelled to work either by Government or nature... When a Government, whether it be this Government or any other, seeks to compel the people of the nation to work, whether it be on public works or work of any other kind, then that Government is imposing a condition of slavery upon the people. The Work State is nothing less than a slave state.

"I wish to say with respect to private enterprise that I do not consider it the duty or obligation of private enterprise anywhere to provide jobs... there is a lot of criticism being made of private enterprise to-day. The only thing I can see wrong in private enterprise is

the abuse of it... when the socialists contend that the way to deal with the abuses of the private enterprise system is for the nation to take it over, that is equivalent to saying that we ought to abolish freedom lest it be abused." Mr. Kuhl then demonstrated that the agency, through which the private enterprise system was perverted was the financial system, whose defects would remain unaltered by the abolition of private enterprise, and could be rectified without nationalisation.

**W**hile to the minority who have avoided the political economy of the London School of Economics in devoting serious attention to the problems which it obscures, there is nothing in Mr. Kuhl's speech to arouse comment beyond its clarity, it is probable that to the general body of the public such sentiments would appear at the best eccentric, and at the worst subversive. The idea that a leisured class is decadent, and therefore, *a fortiori*, a leisured nation is a nation lost, has been so carefully injected into common consciousness, that evidence to the contrary is powerless to inspire reconsideration of the patent fallacy. It is not so much that an inner ring of clear-sighted and immensely powerful men realise that "employment at a fair wage" is the key to the universal serfdom which they are determined to impose on the world, which is dangerous; it is that large numbers, perhaps the majority of the electorate are nearly incapable of conceiving of a better condition in life. There is not a newspaper of large circulation, no matter what its alleged politics, which does not stress "the necessity for full employment" while at the same time either openly or covertly hinting that bare workhouse maintenance, if that, will be allowed to objectors.

**T**he point is one of major importance. It is not work, or even the proceeds of work with which the planners of the Servile State are concerned. It is that everyone shall work

*under direction.* The conception is identical with that of the Great German General Staff.

**A**s it has been suggested earlier in these pages, there are sound technical reasons for regarding the large monopolistic structure of industry, with its universal wage and salary system, as being economically defective, and it is therefore all the more significant that, with a technique which, as such, must exact admiration, the whole body of controlled propaganda contrives to ignore it the elementary dilemma which the planners are placed. Either the factory-world and the mechanised farm are effective in producing an immeasurably higher standard of living under more pleasurable conditions, with much less labour, or they are not. If they are, why more employment? If not, why pursue the policy?

**W**hen the Archbishop of Canterbury, Dr. Temple, said "We need supremely the control of human purpose" he merely voiced, doubtless without realising it, the views of the world dominator everywhere. The only distinction which can be legitimately drawn in Power Politics, of which the Archbishop's phrase is a synopsis, is the relative degree of progress to the goal of domination, and in this, the Great German General Staff represents the summit of achievement up to the present. To what extent the United States of America is briefed, under the same essential direction, to assume the major role is not so apparent as it was some time ago. There is nothing like the same homogeneity either of race or sentiment as in the case of Germany.

**B**ut in any case, the important point is that the object of Power Politics is Power. It is sheer delusion to suppose that men ultimately mould an organisation. The exact contrary is the case. The *effective* man is moulded by his pursuits, and the only result of a dichotomy between a kindly, tolerant, individuality, and a power social and economic system is nervous instability; a fact of which the Germans are both aware and resentful. The well known remark, "We Germans will never be gentlemen, and you British will always be fools" was, in the sense in which it was intended, a scientific statement of fact.

**B**ut it must be conceded that we have been brought to a difficult situation. The wage

system could have been quite a good form of organisation if it had not been perverted in two major directions. The first, and for some time the lesser evil of it was that a man became an employer of labour by accumulating "savings," miscalled capital, with which to finance a new production venture, and the "savings" system was and is an economic fallacy resulting in restricted distribution. But a far more serious evil developed with the removal of the guild control of wage rates, accompanied by the systematic debasement of the unit of currency by the financiers. This was the inability of the wage-earner to contract out of a starvation wage. It is this inability to contract out, which has enabled the plotters to staff the police forces, reaching their apex in the Russian OGPU and the German Gestapo. It is by police power that the serfdom of the world, the Socialist State of Sir Ernest Cassel, Sir William Beveridge and the other surprising allies of the submerged tenth, is to be maintained. Everything will bear a facade of legality. It is interesting to notice the resemblance, amounting almost to identity, between the methods of expropriation employed in Great Britain since 1931, under the direction of P.E.P. and those employed by Hitler. In his revealing book, *The Germans and the Jews*, the Jewish writer, F. R. Bienenfeld, remarks "The tactics which Germany has adopted towards the Jews are no longer those of the mediaeval pogroms... First it is made clear to the German people that the Jew is the attacker and that the peace-loving German Government is only defending itself. Whereupon, no illegal spoliation takes place, but the law, justice itself, organises robbery... The property of the Jew is not confiscated, but under threat of imprisonment he is made to sign an agreement by which he sells it voluntarily for one-hundredth part of its value... the fact that the property is sold on the same day to an Aryan at its full value and that the Aryan has to pay two-thirds of its full value to the German State is given a legal justification." (Foreword, p. xi).

**T**hat is an almost exact description in essence of the methods employed in the last twelve years to expropriate the ordinary British property owner and is almost word for word the proposal of Lord Hinchingbrooke and his so-called "Progressive Conservatives."

## BY THEIR FRUITS YE SHALL KNOW THEM

“He that sinneth before his Maker,  
let him fall into the hands of the physician.”  
Ecclesiasticus 38. 15

The afore phrase was used to introduce the 1931 book “Motives and Mechanism of the Mind” by Doctor Eric Graham Howe, who wikipedia inform us was one of the original founders and leading luminary of the Tavistock Clinic.

In the Preface, which reads like the dialectical materialist “Trust The Science” outline for todays “progressive” social justice, woke, affirmative action Hell, Howe remarks:

(Emphasis are all mine.)

“This is a scientific age, and it is desirable that we should realise both the price we are asked to pay for it and the advantages which we may hope to gain from it.

On all sides, whether it be in the physical sciences themselves or in the more abstract branches of human thought such as politics, philosophy or religion, there is the same search for a formula, or generalised deduction from the data of personal observation.”

Howe then explains that there could be a limitation placed on the growth of the mind, or, on the other hand, an addition to be gained for the mind. That said, Doctor Howe, leaves us in no doubt that it is in an extension of the “New” i.e. “Progress” that like him he bids us marvel:

“The result may be seen in the Internationalism of Politics, the Relativity and Dematerialism of the New physics, the neo-realistic schools of painting and sculpture, and also in the abstract formulae and mechanistic conceptions of the “New” psychology.

What is the advantage which we may hope to gain ?

Primarily, perhaps, it is in a fundamental simplification of values, both subjective and objective, particular and general. Dimly in the distance we may see such a unification of our measures and our formulae that they may approach general validity, when the disparities which at present exist between art, science and religion may perhaps largely disappear, and all may work on common ground with agreed measures towards a single goal. (In other words **Totalitarian Marxist Communism!**) Our individual and collective powers will then be greater, as our confusions, conflicts, differences and wasted efforts are less. Life will perhaps be simpler, and our opportunity for enjoyment of it greater.”

Howe then asks:

“But what is the price which we are asked to pay for this process of scientific simplification?”

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After that immoderate “Could Be, Could No Be.” Idealism, the next couple of paragraphs leave no doubts as to the cloak nature of the “Tavistock” Clinic as another branch of the Marxist Fabian Society “For the Common Good” roots of today’s societal degeneration, as it subtly expresses the same “Authorship” — One World Plot and the pyramidal structured ant-heap driving aspirations of Professor Toynbee’s infamous 1931 Chatham House speech: — “We are working, discreetly but with all our might, to wrest this mysterious political force called sovereignty out of the clutches of the local national states of our world” with the identical “Hidden” Dead Hand From Above fingerprints all over it, and their relentless quest to crush the sovereignty of the individual and are quoted for careful study at length for that reason.

“At present our knowledge threatens to grow beyond the power of most of us to comprehend. Relativity and the new world of

the quanta and the fourth dimension are too unfamiliar to be met on friendly terms by the great majority of us. We can, if we so choose, stay by our own firesides and wait for others to pursue the great adventure of scientific discovery, scoffing a little now and then, if only to maintain our self-respect. But if we are to follow we must be prepared to face unfamiliarity bravely, to sacrifice our prejudices as if we loved them not at all, and to prefer the unseen dangers of originality to the well-tried safety of repetitive imitation.

When we have thus sacrificed our familiar shibboleths and sacred values we may see a new and strange world, and, confusing beauty with familiarity, we may feel that we have lost our cherished idol. Is there as much beauty in the abstract formulas of relativity and the fourth dimension as there is in the familiar curve or circle ? Or is this only truth, stark, forbidding, impersonal and unadorned? The new realism in Art is striving in the same way for an abstraction of the formulae of truth out of the familiar patterns of the form of beauty, and we may say : " But this is ugly Einstein or Epstein are alike unfamiliar, but they are both striving for the abstractions of truth, expressing familiar form in unfamiliar formulae. Our sense of loss of beauty is perhaps only due to our lack of understanding and our fear of the unknown and the impersonal.

It would seem that the new science of psychopathology is striving for the same end, offering the same reward, presenting a similar unfamiliar face and taking the same toll of our prejudices. It is trying to present human life and behaviour in terms of formulae—mechanisms, complexes, principles—and introduces motive as a kind of fourth dimension. The whole may strike us at first as being unfamiliar, and not perhaps quite as beautiful as sentiment and wish- fulfilment would have it be. But it is not trying to make life look pretty, only to discover the truth about it, even at the cost of a certain crude

ugliness as it may seem, though closer inspection and deeper insight may disclose still greater beauties when our first fearful doubts and prejudices are overcome.

Amidst all the warring conflicts of prejudice and opinion, hypocrisy and rationalisation, which absorb the vitality of every sphere of life, social, economic, political or religious, we are badly in need of some standard measure of value, a standard unit which can be relied on to test other values as to whether they be true or false, and to compare one sphere of our behaviour with another. It is a very large claim to make for it, but it would seem that psychopathology has some right to be the keeper of the standard yard as it is the science of human motives and behaviour."

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In line with all One World Plot proselytizers the cry for "sacrifice" features prominently in this satanic propaganda. This is the spirit "of the rulers of the darkness of this world."

When Howe wrote "Motives and Mechanism of the Mind" in 1930 the unchecked stampede of economic and totalitarian materialism was already wrecking-havoc in the "As by Law Established Church in England and Scotland. Modern Science, which was the Freudian "New" Religion of the "Tavistock" Clinic with its "Abstractions of Truth" soon metamorphosing into 1932 Director Dr John Rawlings Rees "Tavistock Method," where Mental Health would soon be Marxist Fabian "Nationalised" and, on "Eradication of the Concept of Right and Wrong." Ree's close WORLD WAR II confederate former first director of the World Health Organisation (W.H.O.) and founding luminary of the World Federation for Mental Health Dr. Brock Chisholm . . . and in the background as with the Chatham House gang there was International Finance- Rockefeller Foundation.

To be continued.